

# 健康与 治疗

## Health & Healing

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# 健康与治疗

有关健康与治疗的巴哈伊著作汇编

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## 第一章

# 巴哈欧拉书简摘录

EXTRACTS FROM THE WRITINGS OF BAHÁ'U'LLÁH

### 1.1

称职的内科或外科医生为病人开出的任何处方，假如它们佩饰以正义，都应当被接受和照做；如果他们被赋予神圣的悟性，那当然就更令人喜悦，让人求之不得。

Whatever competent physicians or surgeons prescribe for a patient should be accepted and complied with, provided that they are adorned with the ornament of justice. If they were to be endued with divine understanding, that would certainly be preferable and more desirable.

1.2

如果医生以我那受人尊爱的圣名来医治人的疾患，那就太令人满意了。

Well is it with the physician who cureth ailments in My hallowed and dearly cherished Name.





### 1.3

他们在任何情况下都要节制饮食；即使这顿饭只是一道菜，但在上苍眼里却更蒙悦纳；不过，就其能力而言，他们应当设法使这一道菜成为佳肴。

In all circumstances they should conduct themselves with moderation; if the meal be only one course this is more pleasing in the sight of God; however, according to their means, they should seek to have this single dish be of good quality.

莫忽略必要的药物治疗，而当康复之后，则需停止。免于药治的食疗更令人喜欢；你若感到只需一种草药，那就不必求助于复合药物……体健莫服药，必要再用之。

Do not neglect medical treatment when it is necessary, but leave it off when health has been restored. Treat disease through diet, by preference, refraining from the use of drugs; and if you find what is required in a single herb, do not resort to a compound medicament. ... Abstain from drugs when the health is good, but administer them when necessary.





1.5

毫无疑问，最要紧的是随遇而安，顺命知足；这样，人就能避免陷于病态和厌倦。不要悲伤哀痛，最大的苦难往往源于它们。

Verily the most necessary thing is contentment under all circumstances; by this one is preserved from morbid conditions and lassitude. Yield not to grief and sorrow: they cause the greatest misery.

1.6

妒火伤身，怒气伤肝：不妒不怒，健如雄狮。

Jealousy consumeth the body and anger doth burn the liver: avoid these two as you would a lion.





## 第二章

### 阿博都巴哈文粹语录

#### EXTRACTS FROM THE WRITINGS AND UTTERANCES OF 'ABDU'L-BAHA

##### 2.1

你要努力学医，它是传扬圣道最有效、最得力的工具，所以获取这种恩典是绝对有必要的。努力勤奋，日以继夜，你就能精通这门科学。你若想为人治病，就要心向阿巴哈天国，祈求神的恩准。

Thou shouldst endeavour to study the science of medicine. It is extremely useful and serveth as the greatest instrument for the dissemination of the Cause. It is absolutely imperative that thou acquire this bounty. Strive day and night that thou mayest become highly qualified in this science. And when thou wishest to dispense treatment set thy heart toward the Abha Kingdom, entreating Divine confirmations.

你对自己的职业要持之以恒，同时还要努力侍奉天国。

Thou shouldst continue thy profession and at the same time try to  
serve the Kingdom of God.



## 2.3

……你在信中说你视力欠佳，圣文明示，患者须求医。此教谕极为重要，大家必须遵守。你在那里一定要就诊于医术高明、最有名望的眼科专家。

...thou hast written about thy poor sight. According to the explicit divine text the sick must refer to the doctor. This decree is decisive and everyone bound to observe it. While thou art there thou shouldst consult the most skilled and the most famed eye specialist.

## 2.4

人们必须遵循上苍的诫命，服从医生的诊断。你长途跋涉，只为遵从上天苍的诫命，而非只为医病，因为痊愈取决于天意，而非医生。

One must obey the command of God and submit to medical opinion. Thou hast undertaken this journey to comply with His command and not for the sake of healing, since healing is in the hand of God, not in the hand of doctors.





2.5

至伟圣名既影响身体，又作用于灵性，这是千真万确的。

That the Most Great Name exerciseth influence over both physical  
and spiritual matters is sure and certain.

## 2.6

婴儿一出生，就要提供他一切有益于健康的東西。須知：除非母親有病，或無奶可哺，否則應尽可能用母乳喂養，因為它是最適合嬰兒的食物。

The child must, from the day of his birth, be provided with whatever is conducive to his health; and ye know this: so far as possible, the mother's milk is best for, more agreeable and better suited to, the child, unless she should fall ill or her milk should run entirely dry.



你若想治愈神经疼痛，就要全心全意求助于天国，凭你对上苍的爱戴而依偎于上苍，超然于万物，令你的灵魂欣喜万分。接着，要祈求阿巴哈天国圣灵的确认，同时，手按患处，借着上苍的至爱、温存和魅力。当这一切作用综合起来，你一定会安然痊愈。

When thou wishest to treat nervous pains turn thy whole being to the realm on high with thine heart detached from aught else besides Him and thy soul enraptured by the love of God. Then seek confirmation of the Holy Spirit from the Abha Kingdom, while touching the affected part with utmost love, tenderness and attraction to God. When all these things are combined, be assured that healing will take place.

说到食用或禁食动物之肉，你们定要知道，上苍在创世之初就确定了各种生灵的食物，不容违背天命而随意饮食。例如，豺狼、狮、豹这些猛兽，就被赋予了凶猛而锋利的钩状脚爪。显而易见，这些野兽的食物就是肉类。它们若想吃草，那么它们的牙齿就难以将其咬断，也不能反刍，因为它们没有臼齿。同样的道理，上苍给了四脚食草动物这样的牙齿，能像镰刀割草那样。我们从这里可以明白，这类动物的食物就是植物。它们不能追逐和捕捉其它动物。猎鹰长着钩形嘴和锋利的脚爪，前者使它不能吃草，所以它的食物只能是肉类。

Regarding the eating of animal flesh and abstinence therefrom, know thou of a certainty that, in the beginning of creation, God determined the food of every living being, and to eat contrary to that determination is not approved. For instance, beasts of prey, such as the wolf, lion and leopard, are endowed with ferocious, tearing instruments, such as hooked talons and claws. From this it is evident that the food of such beasts is meat. If they were to attempt to graze, their teeth would not cut the grass, neither could they chew the cud, for they do not have the molars. Likewise, God hath given to the four-footed grazing animals such teeth as reap the grass like sickle, and from this we understand that the food of these species of animal is vegetable. They cannot chase and hunt down other animals. The falcon hath a hooked beak and sharp talons; the hooked beak preventeth him from grazing, therefore his food also is meat.

可是一说到人，我们看到他既没有钩形的牙齿、锋利的脚爪，也没有铁镰似的牙齿。这清楚地说明，人的食物应当是谷物和水果。人的有些牙齿就像能压碾谷物的磨盘，有些很锋利，能够咬烂水果。所以，人不需要肉类，也不一定非要以它为食。即使不吃肉，人照样会精力充沛，生气勃勃。譬如，印度的婆罗门社团就不吃肉。尽管如此，他们的劲头、力量、活力、外感与智能并不亚于其他民族。残杀动物，食用其肉，确实有些违背恻隐和怜悯之心，如果人能满足于植物、水果、植物油和坚果，例如阿月浑子果和杏仁等，这无疑更好，更令人欣慰。

But now coming to man, we see he hath neither hooked teeth nor sharp nails or claws, nor teeth like iron sickles. From this it becometh evident and manifest that the food of man is cereals and fruit. Some of the teeth of man are like millstones to grind the grain, and some sharp to cut the fruit. Therefore he is not in need of meat, nor is he obliged to eat it. Even without eating meat he would with the utmost vigour and energy. For example, the community of the Brahmins in India do not eat meat; notwithstanding this they are not inferior to other nations in strength, power, vigour, outward senses or intellectual virtues. Truly, the killing of animals and the eating of their meat is somewhat contrary to pity and compassion, and if one can content oneself with cereals, fruit, oil and nuts, such as pistachios, almonds and so on, it would undoubtedly be better and more pleasing.

## 2.10

你曾讲到人的犬齿，说它们长在上下颌，就是用来吃肉的。但你要明白，上苍造此四牙，并非为了让人吃肉，尽管人可以用它们这样做。人的所有牙齿都是用于吃植物、水果和蔬菜的，不过，长这四个犬齿的目的却是破碎坚果壳，如杏仁之类的果壳。食肉既不被禁止，也没有违法。是的，但问题在于，人可以不食肉类，而且一样强壮。肉类富有营养，其中含有草木、种子和水果的成分；所以，它有时对病人和恢复健康具有重要意义。在需要的情况下，上苍的律法并不禁止食肉。因此，假若你体质虚弱，觉得肉类有益于你的健康，你就可以吃肉。

Thou hast written regarding the four canine teeth in man, saying that these teeth, two in the upper jaw and two in the lower, are for the purpose of eating meat. Know thou that these four teeth are not created for meat-eating, although one can eat meat with them. All the teeth of man are made for eating fruit, cereals and vegetables. These four teeth, however, are designed for breaking hard shells, such as those of almonds. But eating meat is not forbidden or unlawful, nay, the point is this, that it is possible for man to live without eating meat and will be strong. Meat is nourishing and containeth the elements of herbs, seeds and fruits; therefore sometimes it is essential for the sick and for the rehabilitation of health. There is no objection in the Law of God to the eating of meat if it is required. So if thy constitution is rather weak and thou findest meat useful, thou mayest eat it.



## 2.11

我们都要探望病人。在其悲伤和受苦时刻，朋友的到来是真正的帮助和恩惠。快乐是病人的良医。经常探望病人，并与其单独会面，这是东方人的习俗之一。东方人对病痛者表现了极大的关心和怜惜，这比药物本身有效得多。你们在探望受病痛折磨的人时，要始终怀着这样的爱心和感情。

We should all visit the sick. When they are in sorrow and suffering, it is a real help and benefit to have a friend come. Happiness is a great healer to those who are ill. In the East it is the custom to call upon the patient often and meet him individually. The people in the East show the utmost kindness and compassion to the sick and suffering. This has greater effect than the remedy itself. You must always have this thought of love and affection when you visit the ailing and afflicted.

借助于圣灵的治疗无须特别的精神灌注和触摸。它是通过神圣者的希望或期盼以及祈祷来实现的。病人也许是在东方，医者可能是在西方，两者可能并不相识，但只要那位圣者心向上苍，开始祷告，病人即可痊愈。这种天赋属于那些神圣的显圣和拥有至高地位之人。

The healing that is by the power of the Holy Spirit needs no special concentration or contact. It is through the wish or desire and the prayer of the holy person. The one who is sick may be in the East and the healer in the West, and they may not have been acquainted with each other, but as soon as that holy person turns his heart to God and begins to pray, the sick one is healed. This is a gift belonging to the Holy Manifestations and those who are in the highest station.





## 2.13

“未来的食品会是什么？”“水果和谷物。不食肉的时代将会来临。目前的医学尚处于初级阶段，但它业已表明，自然食品是地里长出来的。人类将逐渐开发这种自然食品环境。”

“What will be the food of the future?” “Fruit and grains. The time will come when meat will no longer be eaten. Medical science is only in its infancy, yet it has shown that our natural diet is that which grows out of the ground. The people will gradually develop up to the condition of this natural food.”

## 第三章

### 以守基·阿芬第名义致信徒书简摘录

#### EXTRACTS FROM LETTERS WRITTEN ON BEHALF OF SHOGHI EFFENDI

##### 3.1

关于人类是否应当捕杀动物以作食用的问题，（据我所知）巴哈伊圣典中并未有明确的支持或反对意见。但是，若人类能够完全素食，避免伤害动物，那更可取。不过，这是一个富有争议的问题，巴哈伊信徒可以对此自由发表己见。

（1931年7月9日）

In regard to the question as to whether people ought to kill animals for food or not, there is no explicit statement in the Bahá'í Sacred Scriptures (as far as I know) in favor or against it. It is certain, however, that if man can live on a purely vegetarian diet and thus avoid killing animals, it would be much preferable. This is, however, a very controversial question and the Bahá'ís are free to express their views on it.  
(9 July 1931)

## 3.2

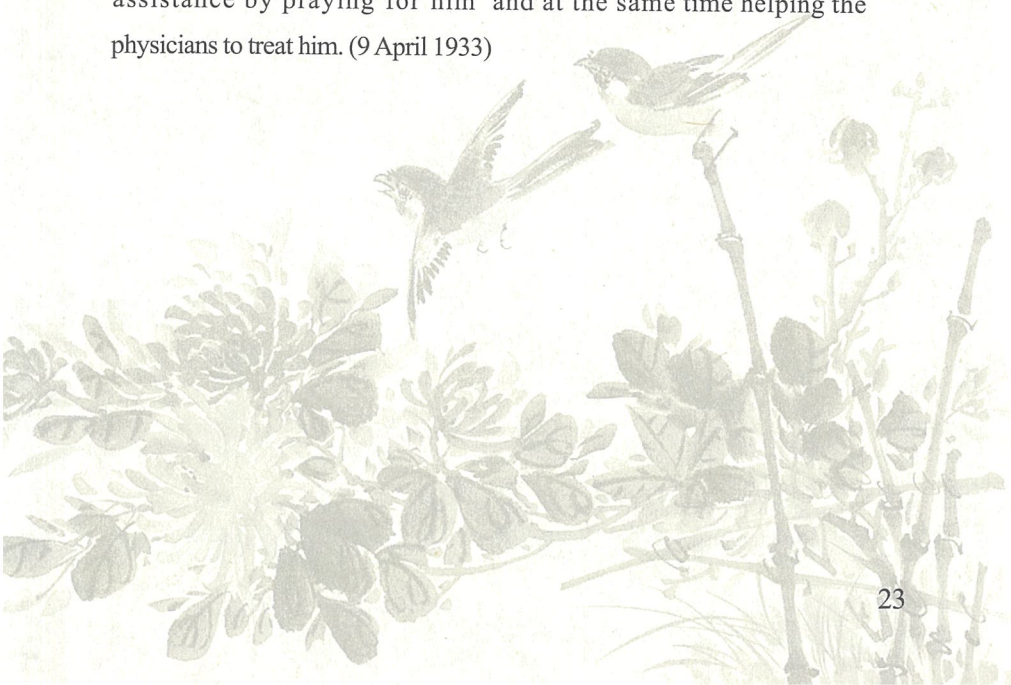
阿博都巴哈的确经常说，医学将发生重大变革，因为每一个天启的出现，都在人类中间创造一种新观念，它会在科学的发展方面展现自己。在以往的启示周期都发生过这样的事，我们现在只获得了它的初步成果，所以我们看到的仅为其开端。随着人类灵性的觉悟，这种力量将会持续发展并显现出非凡的效能。（1932年1月14日）

'Abdu'l-Baha does often state that the medical science will much improve. With the appearance of every revelation a new insight is created in man and this in turn express itself in the growth of science. This has happened in past dispensations and we find its earliest fruits in our present day. What we see however is only the beginning. With the spiritual awakening of man this force will develop and marvelous results will become manifest. (14 January 1932)

巴哈欧拉告诫我们，得病就要祷告，同时须求助于良医，听取他们的意见。因此，守基·阿芬第希望你确定自己的儿子是否确实染病，如果真的病了，就要遵从医生的指导。因为他们精通医学，所以在治疗上甚至比慈爱的母亲更为有效。你可以借祷告来加强医疗效果，同时协助医生为儿子治病。

(1933年4月9日)

Bahá'u'lláh tells us that in case of disease we should pray but at the same time refer to competent physicians, and abide by their considered decisions. Shoghi Effendi wishes you therefore to find whether your son has really become ill, and if he is, then follow the directions of the doctor. Being versed in the medical sciences they can treat better than even a loving mother can. You can render your assistance by praying for him and at the same time helping the physicians to treat him. (9 April 1933)



### 3.4

巴哈欧拉在《亚格达斯经》中劝谕我们说，当我们身体患病时，必须看医生并遵从他的决定。要使病人尽快康复，就必须同时运用物质和精神这两种力量，单一疗法不足以产生良效。（1933年6月1日）

In the Book of Aqdas Bahá'u'lláh urges us, that when we obtain any physical ailment we should refer to the doctor and abide by his decision. Physical and spiritual forces have both to be used to secure the speedy recovery of the patients; no partial treatment is sufficient.  
(1 June 1933)

### 3.5

毫无疑问，单靠精神力量治病，其不足之处就如同世俗医生和思想家完全求助于机械手段和方式，枉费心机试图奏效一样。只有将精神疗法和物质疗法这两个过程结合起来，才能取得满意的效果。(1934年3月12日)

Healing through purely spiritual forces is undoubtedly as inadequate as that which materialist physicians and thinkers vainly seek to obtain by resorting entirely to mechanical devices and methods. The best result can be obtained by combining the two processes: spiritual and physical.

(12 March 1934)



### 3.6

关于你提出的精神疗法的问题，其实，它是解除人的心灵痛苦以及身体痛苦的一种最有效的方式。阿博都巴哈在其《巴黎谈话》中强调了它的重要性，要求将它当作综合治疗里的一种基本方法加以运用。不过，精神疗法绝不是、也不可能替代物质疗法，但却是一种最有效的辅助方式。确然，二者皆不可或缺且互为补充。（1935年2月16日）

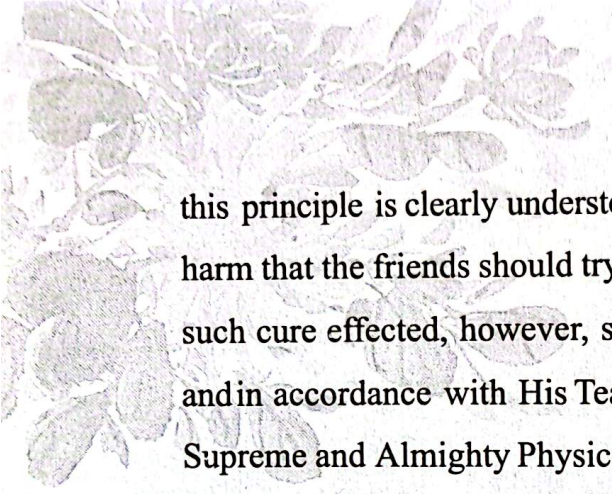
With regard to your question concerning spiritual healing. Such a healing constitutes, indeed, one of the most effective methods of relieving a person from either his mental or physical pains and sufferings. 'Abdu'l-Baha has in His 《Paris Talks》 emphasized its importance by stating that it should be used as an essential means for effecting a complete physical cure. Spiritual healing, however, is not and cannot be a substitute for material healing, but it is a most valuable adjunct to it. Both are, indeed, essential and complementary. (16 February 1935)

### 3.7

关于你所提出的精神疗法问题，如你确知，阿博都巴哈十分强调这一点，而且认为这是物质疗法中的一个重要组成部分。物质疗法不具有完全的功效，并且不能持久，除非它得到精神疗法的加强。后者的完全获得要靠遵从上帝藉其显圣们向我们启示的律法和诫命。然而，信徒个人亦可帮助他人进行治疗，但其功效完全取决于他们严格遵循教谕，以及他们帮助别人治疗的方式。根据巴哈欧拉的教导，人是不能直接获得上帝指点的，他必须借助于上帝的先知。如果这一原则得到明晰地理解和阐释，圣护认为，朋友们对他人的精神治疗就有益无害。但是，这种疗法的任何效能，都要以巴哈欧拉的名义并按照其教谕，方能实现。因为上帝，并且惟有上帝才是至高万能的良医，别的一切都是祂手中的工具。

（1935年5月23日）

With reference to your question concerning spiritual healing. Its importance, as you surely know, has been greatly emphasized by 'Abdu'l-Baha, Who considered it, indeed, as an essential part of physical processes of healing. And this last one can be best obtained through obedience to the laws and commandments of God as revealed to us through His Manifestations. Individual believers, can also help by imparting healing to others. But the success of their efforts depends entirely on their strict adherence to the Teachings, and also on the manner in which they impart them to others. According to Bahá'u'lláh man cannot obtain full guidance directly from God. He must rather seek it through His Prophets. Provided

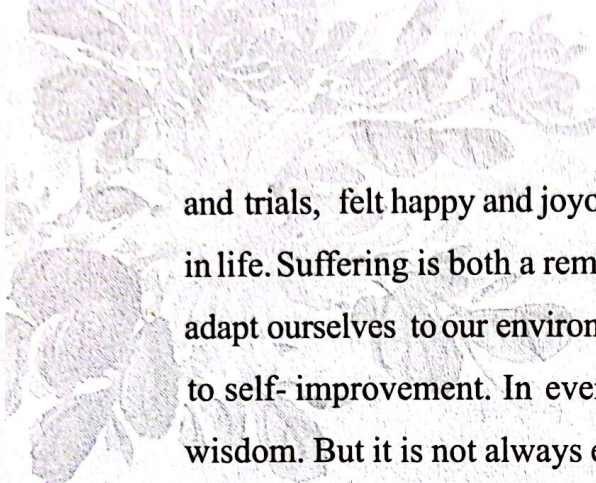


this principle is clearly understood and explained, the Guardian sees no harm that the friends should try to effect spiritual healing on others. Any such cure effected, however, should be done in the name of Bahá'u'lláh and in accordance with His Teachings. For God, and God alone is the Supreme and Almighty Physician and all else are but instruments in His hands. (23 May 1935)

有关你的涉及身体痛苦的意义及其同心灵与精神疗法的关系问题：身体痛苦必然伴随着人的整个生存过程，这是难以避免的。只要地球上存在生命，就会有各种形式、各种程度的痛苦。尽管痛苦是一种不可回避的现实，但它却可以被用作一种获得快乐的手段。这是所有先知与圣徒们对它的解释。当他们处于严酷的考验和磨难时，感觉的却是幸福和快乐，体会到生命中最美好、最神圣的东西。痛苦是提醒和指南，促使人们更好地适应自己周围的环境，达到自我完善。人在任何苦难中都能发现某种意义和智慧，但并不总是能够轻易找到那种智慧的奥秘。只有当痛苦消除之后，我们有时才能觉察到它的益处。人们视为邪恶的东西，常常变成无比幸福的源泉。这是由于人试图超越其能力而获得更高的认识。对我们每个人来说，上苍的智慧确实高深莫测。过分地竭力探求对我们的心智来说永远是奥秘的东西是徒劳无益的。

（1935年5月29日）

As to your question concerning the meaning of physical suffering and its relation to mental and spiritual healing. Physical pain is a necessary accompaniment of all human existence, and as such is unavoidable. As long as there will be life on earth, there will be also suffering, in various forms and degrees. But suffering, although an inescapable reality, can nevertheless be utilized as a means for the attainment of happiness. This is the interpretation given to it by all the prophets and saints who, in the midst of severe tests

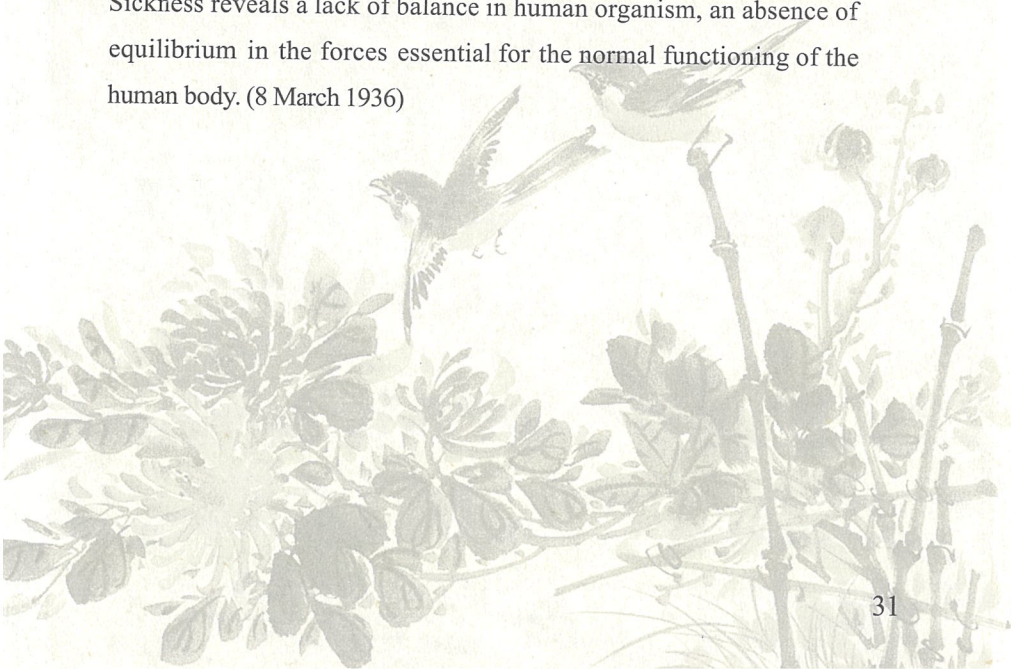


and trials, felt happy and joyous and experienced what is best and holiest in life. Suffering is both a reminder and a guide. It stimulates us to better adapt ourselves to our environmental conditions, and thus leads the way to self-improvement. In every suffering one can find a meaning and a wisdom. But it is not always easy to find the secret of that wisdom. It is sometimes only when all our suffering has passed that we become aware of its usefulness. What man considers to be evil turns often to be a cause of infinite blessings. And this is due to his desire to know more than he can. God's wisdom is, indeed, inscrutable to us all, and it is no use pushing too far trying to discover that which shall always remain a mystery to our mind.

(29 May 1935)

有关你在病痛之中灵魂的状况问题：《巴哈欧拉圣典选集》中的章节已明确指出，身体的疾患无论多么严重，也不能改变灵魂的内在状况。正如巴哈欧拉所言：“精神的地位持久而牢固。”身体得病时，灵魂与身体之间设置的帷幕或障碍就是疾病本身。它说明人的机体失去了平衡，即人体正常发挥功能的重要力量失衡。（1936年3月8日）

Regarding your questions concerning the condition of the soul during illness. The passages in the “Gleanings” make it quite clear that physical ailments, no matter how severe, cannot bring any change in the inherent condition of the soul. As Bahá'u'lláh says: 'The spirit is permanent and steadfast in its station'. The veil or hindrance that interposes between soul and body during physical disease is sickness itself. Sickness reveals itself. Sickness reveals a lack of balance in human organism, an absence of equilibrium in the forces essential for the normal functioning of the human body. (8 March 1936)





3.10

关于用孵卵器人为制造生命的可能性问题：这是关乎科学的一个重大课题，有待科学家进行调查研究。

( 1937年12月31日 )

As to your question regarding the possibility of an artificial production of life by means of an incubator; this is essentially a matter that concerns science, and as such should be investigated and studied by scientists.

(31 December 1937)

3.11

至于未来的胚胎将没有雄性精子存在的可能性：这完全属于科学界的问题，未来的科学家一定会加以考察。

(1938年2月27日)

...As to the possibility of conception without the presence of a male sperm in the future; this is a question which lies entirely within the province of science, and which future scientists will have to investigate.

(27 February 1938)



3.12

巴哈伊教义没有涉及心灵感应这类问题，它属于心理学范畴。（1938年2月28日）

The Teachings bear no reference to the question of telepathy. It is a matter that concerns psychology. (28 February 1938)

3.13

巴哈伊教义不禁止食猪肉。（1938年3月27日）

The eating of pork is not forbidden in the Bahá'í Teachings.  
(27 March 1938)



### 3.14

你在医学上所进行的这些刻苦研究，是一项仍令当今世界所有一流科学家在思想上感到困惑不解的课题，它们必将引起各界医学研究人员的极大兴趣和重视。

作为一位巴哈伊信仰者，你从事这种性质的工作的确富有意义。因为我们知道，随着时间的推移，巴哈欧拉的今日显圣者所释放的力量，一定会借助其信众，在人类致力的一切领域彰显自己。

我们爱戴的圣护热切地期望，通过对医学的切实钻研，你能逐步证明自己是一名良医。（1938年11月29日）

These investigations you have so painstakingly pursued in the field of medical science, and on a subject which is still puzzling the minds of all the leading scientists in the world, cannot but be of a captivating interest and of a great value to all medical research workers.

It is significant that you as a believer should have undertaken a work of this nature, as we all know that the powers released by the Manifestation of Bahá'u'lláh in this day are destined, in the course of time, to reveal themselves through the instrumentality of His followers, and in every conceivable field of human endeavour.

That you should increasingly prove, through your confirmed researches in the domain of medicine, to be one of those instruments, is the fervent hope of our beloved Guardian. (29 November 1938)

这些障碍（即疾病与外部困难），无论其乍看起来多么严重和难以克服，通过持久的祷告和持续不懈地坚定努力，就一定能够克服它们。（1939年2月6日）

Such hindrances (i.e. illness and outer difficulties), no matter how severe and insuperable they may at first seem, can and should be effectively overcome through the combined and sustained power of prayer and of determined and continued effort. (6 February 1939)



鉴于婚姻是每一位具有社会意识和责任心的健全人生存的自然和正常方式，巴哈伊教义不仅鼓励婚姻生活，而且将婚姻提升到一种神圣制度的地位，因为其神圣主旨是促使人类的永久繁衍。婚姻是上苍一切造物中的奇葩，将其提升至真正的地位是秉承上苍的旨意。

然而，必定有这样一些人，他们因为严重的生理或心理缺陷而不能结婚，享受持久成功的婚姻生活的福份。这是显而易见的。但是，他们只占人类的极小部分，仅为例外，所以他们的状况不可能使全智和慈爱者所命定的那种通往丰富的、建设性社会生活的正常道路变得无效。

必须劝告、甚至禁止这些残疾人涉足婚姻生活，但是，限定的具体条件和状况并未在巴哈伊圣文中得到详细说明。然而，世界正义院在将来必须作出规定。与此同时，属于上述范畴的巴哈伊信徒在自己作出任何最终决定之前，应当认真咨询那些谨慎而内行的医学专家，遵从他们的建议。

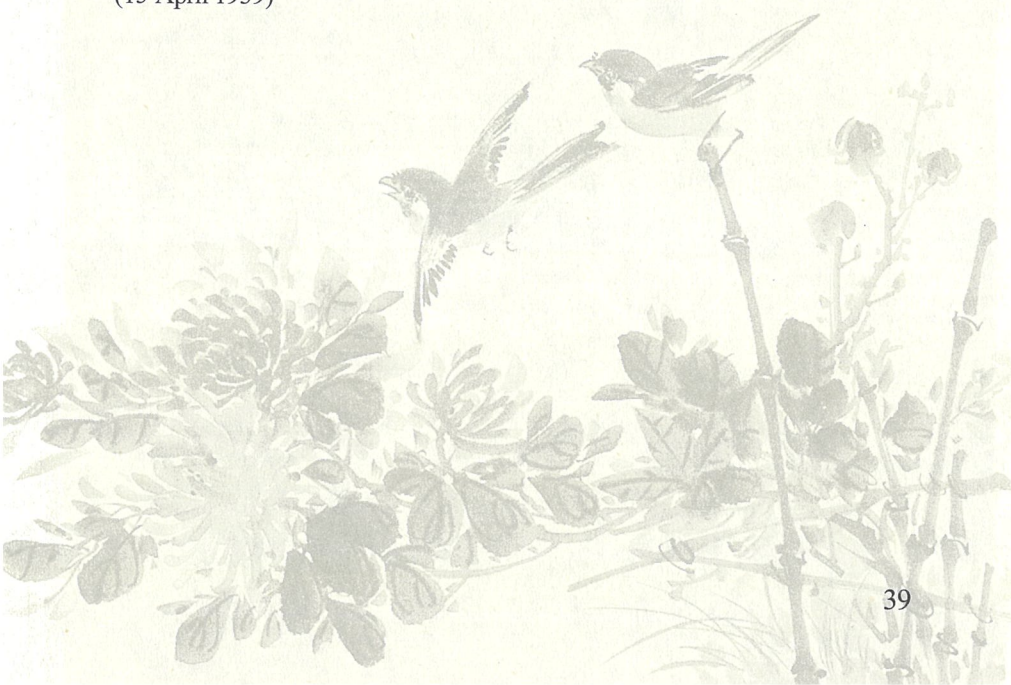
( 1939年4月15日 )

The Bahá'í Teachings do not only encourage marital life, considering it the natural and normal way of existence for every sane, healthy and socially-conscious and responsible person, but raise marriage to the status of a Divine institution, its chief and sacred purpose being the perpetuation of the human race which is the very flower of the entire creation and its elevation to the true station destined for it by God.

That there should be, however, certain individuals, who by reason of some serious deficiency, physical or mental, would be incapacitated to contract marriage and enjoy the blessings of an enduring and successful marital life, is only too evident, but these constitute only a very small section of humanity, and are therefore merely an exception, and their condition cannot possibly invalidate what an all-wise and loving Providence has decreed to be the normal way to the fruitful and constructive social existence.

That exact conditions and circumstances under which such incapacitated individuals should be advised or even prevented perhaps from entering into any sort of marital existence have not been specified in the Bahá'í Writings, but will have to be defined later on by the Universal House of Justice. In the meantime, those believers who consider themselves as falling into the above category would do well, before taking any final decision themselves, to consult medical experts, who are both conscientious and competent, and to abide by their recommendation.

(15 April 1939)



### 3.17

还有实施割礼的问题：巴哈伊教义未提及此事，所以并未责成信徒们这样做。（1940年12月14日）

Also with regard to the practice of circumcision; the Teachings bear no reference to this matter, and it is therefore not enjoined upon the believers.  
(14 December 1940)

关于你提出的接种牛痘的问题：这是一个技术性问题，巴哈伊教义未详细述及，所以，圣护不能对此发表任何意见。无疑，医学将与时俱进，取得巨大成就，对疾病的治疗将会更加完善。（1943年12月24日）

Regarding your question about vaccination: these are technical matters which have not been specifically mentioned in the teachings, and consequently the Guardian cannot make any statement about them. No doubt medical science will progress tremendously as time goes by, and the treatment of disease become more perfect. (24 December 1943)



### 3.19

关于你的治疗问题：尽管没有反对你帮助别人康复，但他并不认为你有必要以巴哈伊的名义行医，因为这样容易使人误解；我们没有基督教科学派和其它各种狂热崇拜所拥有的医治者。你是巴哈伊，也是医治者，这是绝然不同的两码事。（1945年12月13日）

As to your question about healing: although there is no objection to your helping others to regain their health, he does not feel you should associate the name Bahá'í with your work, as it gives a wrong impression; we have no "Bahá'í healers" as Christian Science and various other sects have. You are a Bahá'í and a healer, and that is quite different.

(13 December 1945)

### 3.20

致一位医生的书简是写给这位人士的，他是研究流行于东方古老疗法的学者，熟悉当时所使用的术语，所以巴哈欧拉给他的信中用的就是当时医师们所用的语言。这些术语同现代医学所使用的术语有很大差异，所以必须十分通晓这种古老的医学流派，才能理解巴哈欧拉所阐明的问题。

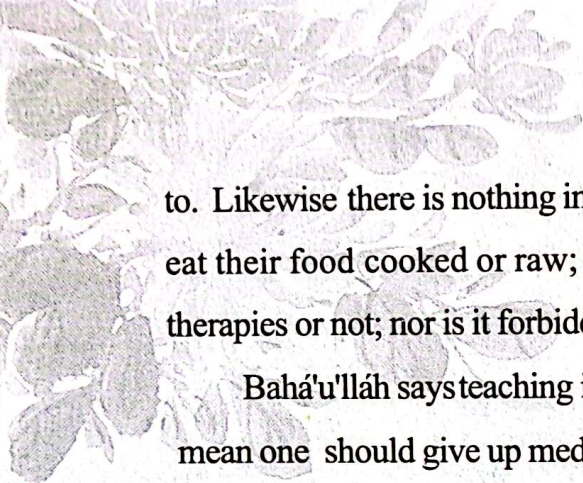
圣护从未探讨过技术问题，因为这不是他的工作。巴哈欧拉曾经建议人们寻求专家和医生们的帮助和建议；但他没有说他们应属于何种派别。同样，在巴哈伊圣文中也没有论及人们当吃熟食或生食，要不要运动，是否应求助于特别疗法，也没有禁止食肉。

巴哈欧拉曾经说传道是一切服务中最伟大的工作，但这并不意味着人们应当放弃医学而去传道。

(1945年12月18日)

The Tablet to a Physician was addressed to a man who was a student of the old type of healing prevalent in the East and familiar with the terminology used in those days, and He addresses him in terms used by the medical men of those days. These terms are quite different from those used by modern medicine, and one would have to have a deep knowledge of this former school of medicine to understand the questions Bahá'u'lláh was elucidating.

The Guardian never goes into technical matters, as this is not his work. Bahá'u'lláh has recommended that people seek the help and advice of experts and doctors; He does not say which school they should belong



to. Likewise there is nothing in the teachings about whether people should eat their food cooked or raw; exercise or not exercise; resort to specific therapies or not; nor is it forbidden to eat meat.

Bahá'u'lláh says teaching is the greatest of all services, but He does not mean one should give up medicine to teach. (18 December 1945)

巴哈伊所能运用的最有效的治疗方式，就是借助于传扬这最伟大的启示，去医治人们精神上染病的灵魂，也可以借助于祈祷，在肉体和精神上帮助他们。（1946年3月25日）

The greatest form of healing which the Bahá'ís can practice is to heal the spiritually sick souls of men by giving this greatest of all Messages to them. We can also try to help them, both physically and spiritually, through prayer. (25 March 1946)





3.22

巴哈伊教义中没有任何条文禁止信徒将其眼睛遗赠给别人或医院；相反，这样做似乎是一件高尚之事。

( 1946年9月6日 )

There is nothing in the teachings which would forbid a Bahá'í to bequeath his eyes to another person or for a hospital; on the contrary it seems a noble thing to do. (6 September 1946)

他认为，你当然应该考虑自己的前途和谋生之事，假如你希望从事按摩师工作，就该继续自己的学业。学好它，会对你进入拓荒领域非常有用，因为在未来的许多年，遥远的地区会需要巴哈伊教师。（1947年3月31日）

He feels you should certainly think of your future and earning your living, and if chiropractic is the work you wish to go in for, you should continue your education; when you are finished it would be highly meritorious to enter the pioneer field, as for many years to come Bahá'í teachers will be needed in distant lands. (31 March 1947)





3.24

切勿忽视自己的健康状况，应当将其视为使你得以履行服务职责的工具。身体就象一匹骏马，它驮载着人和他的灵，所以应当对它善加爱护，使它能够尽责。当然，你还要保护自己的精力，强迫自己不仅把时间花在祷告和默思方面，还要花在有效的休息和娱乐活动上。（1947年11月3日）

...you should not neglect your health, but consider it the means which enables you to serve. It--the body--is like a horse which carries the personality and spirit, and as such should be well cared for so it can do its work! You should certainly safeguard your nerves, and force yourself to take time, and not only for prayer meditation, but for real rest and relaxation. (3 November 1947)

对心灵及其功能迄今的确所知甚少。但有一点是确凿无疑的：巴哈伊信徒能够、并且也的确在现世获得了非凡的佑助，这常常使医生们感到极端惊异！（1948年4月9日）

Very little is as yet known about the mind and its workings. But one thing is certain: Bahá'ís can and do receive a remarkable help and protection in this world, one which often surprises their doctors very much! (9 April 1948)

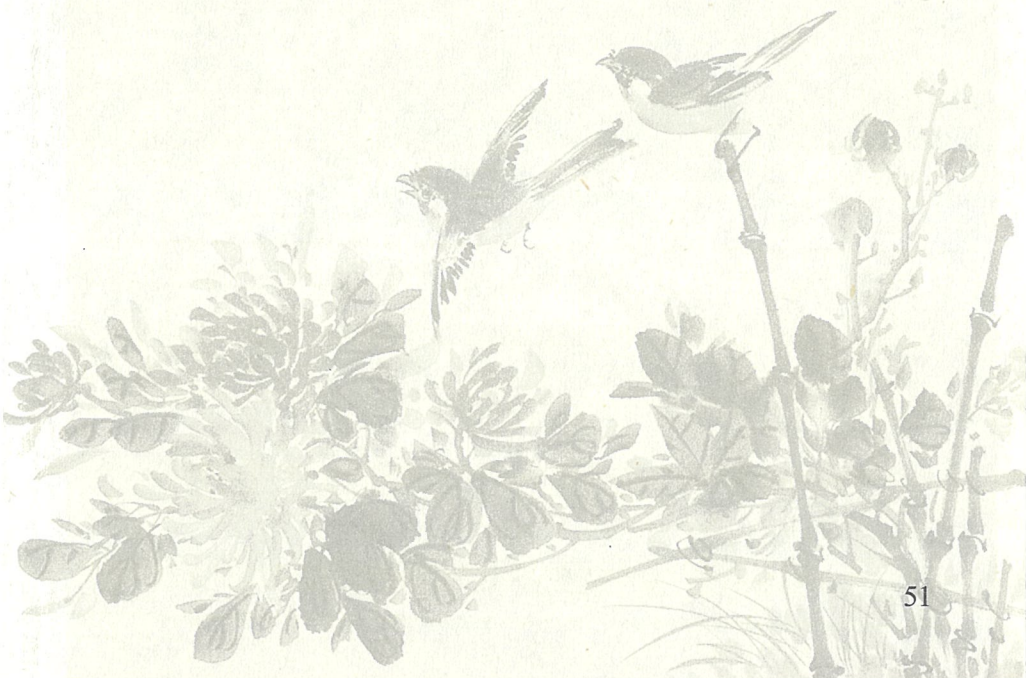


圣护不知晓你的这种疗法，也无意详细探讨这个问题，因为他没有时间致力于这类问题。但是，他可以制定一些大原则，作为你的指南：没有诸如此类的巴哈伊医治者或巴哈伊疗法。在其《至圣经书》（《亚格达斯经》）中，巴哈欧拉让人们去求良医，也就是那些学习过医学规律的医生；他从来没有让我们相信，他要通过“医治者”来为我们治疗，而是要我们借助于祷告以及医药和可行的疗法。

现在，只要你的治疗不违背这些原则，也没有尝试去取代努力为他人医治的常规医生，而只是通过建设性的忠告对别人进行你的这种帮助，并且无论如何都没有把这种帮助与巴哈欧拉的直接恩典的渠道联系起来，这样，圣护就认为你继续扶助他人并无不妥。但是，你要清醒地决断，按照上述原则，你继续这样做是否真的合理。他将为你的作为和幸福祷告。（1948年6月8日）

The Guardian knows nothing about your kind of healing, nor would he care to go into the question in detail, as he has no time for such matters. But he can lay down for your guidance certain broad principles: There is no such thing as Bahá'í healers or a Bahá'í type of healing. In His Most Holy Book (the Aqdas) Bahá'u'lláh says to consult the best physicians, in other words, doctors who have studied a scientific system of medicine: he never gave us to believe He Himself would heal us through 'healers', but rather through prayer and the assistance of medicine and approved treatments.

Now as long as your healing is in no opposition to these principles, as long as you do not try and take the place of a regular doctor in trying to heal others, but only give them your kind of help through constructive suggestion -- or whatever it may be -- and do not associate this help with being a channel of the direct grace of Bahá'u'lláh, the Guardian sees no harm in continuing your assistance to others. But you must conscientiously decide whether in view of the above you are really justified in continuing. He will pray for your guidance and happiness... (8 June 1948)



3.27

他并不认为，你想帮助病人时应该尽自己的能力尝试任何特别的方法。这不是说当事情像最近那样出现时，你不应当运用这种能力。他的意思是你莫要成为基督教科学派所拥有的那种“医疗者”，我们巴哈伊没有这样的人。

(1949年12月25日)

He does not feel that you should try to do anything special about the capacity you feel to help people when they are ill. This does not mean you should not use it, when the occasion arises, such as it did recently. But he means you should not become a 'healer' such as the Christian Scientists have, and we Bahá'ís do not have.

(25 December 1949)

我们没有理由相信，普通人不会吸引圣灵的治疗力量。  
但这是罕见的，是上苍的奥秘和恩赐。（1950年3月26日）

We have no reason to believe that the healing of the Holy Spirit  
cannot be attracted by ordinary human beings. But this is rare, a  
mystery, and a gift of God. (26 March 1950)



我们的教义中没有论及弗洛伊德及其方法。一般说来，精神病学疗法无疑是对医学的一大贡献，但我们认为，它仍然在发展，还不是一门完整的科学。由于巴哈欧拉告诫我们要利用良医的帮助，所以，巴哈伊不仅可以自由地求助于精神病学，而且在适当的情况下应当这样做。这不是说精神病学医生总是高明的，或者永远正确，而是意味着我们可以无拘无束地利用最好的医学所提供给我们东西。

(1950年6月15日)

There is nothing in our teachings about Freud and his method. Psychiatric treatment in general is no doubt an important contribution to medicine, but we must believe it is still a growing rather than a perfected science. As Bahá'u'lláh has urged us to avail ourselves of the help of good physicians Bahá'ís are certainly not only free to turn to psychiatry for assistance but should, when advisable, do so. This does not mean psychiatrists are always wise or always right, it means we are free to avail ourselves of the best medicine has to offer us. (15 June 1950)

……鉴于我们是一种宗教，没有资格提出科学问题，所以  
我们不能实施不同的治疗。当然，我们可以自由地传播我  
们认为有益于他人的知识。（1950年9月30日）

...as we are a religion and not qualified to pass on scientific  
matters we cannot sponsor different treatments. We are certainly  
free to pass on what we have found beneficial to others.

(30 September 1950)



圣护认为，你没有理由终止对病人的帮助。正如在上述问题上他此前给某些巴哈伊信徒的信中所说，只要你不说出自己是以巴哈伊身份在为他们治疗，或者因为你是巴哈伊（由于我们在圣道里没有这样的“医治者”），这样，当然就不会有人反对你这样做了。相反，能够帮助痛苦之人是上苍的无上恩惠。（1950年10月5日）

The Guardian sees no reason why you should not continue to help sick people. As he wrote to some of the believers regarding this matter previously, as long as you do not say you are healing them as a Bahá'í, or because you are a Bahá'í (because we have no "healers" in the Cause as such) there can be certainly no objection to your doing it. On the contrary to be able to help another soul who is in suffering is a great bounty from God. (5 October 1950)

巴哈伊教义中没有论及作为一种治疗方法的按摩术。所以，只要自己喜欢，认为有效，就可以任意求助于它。

(1951年2月10日)

There is nothing in the Teachings about chiropractice as a method of healing. People are free to turn to it if they please and find help through it.

(10 February 1951)





### 3.33

关于你的问题：很少有人能在没有8小时睡眠的情况下正常生活。假如你不是这种人，你就要有足够的睡眠，来保障你的健康。圣护亲身体会到，假若不尽量争取至少7小时或8小时睡眠，就会削弱他的工作能力。（1952年9月15日）

Regarding your question: There are very few people who can get along without eight hours sleep. If you are not one of those, you should protect your health by sleeping enough. The Guardian himself finds that it impairs his working capacity if he does not try and get a minimum of seven or eight hours. (15 September 1952)

3.34

巴哈伊教义没有论及公费医疗制度，凡此具体事项有待世界正义院决定。（1951年2月18日）

There is nothing in the teachings about Socialized Medicine. All these details are for the House of Justice to decide. (18 February 1951)



3.35

医学在日日进步，很可能有新的治疗方法或新型医生会使你恢复健康。他当然会为此而祷告。（1952年2月24日）

Every day medical science is progressing, and it is quite possible that some new form of treatment or some new doctor may be able to get you on your feet. He will certainly pray that this may be so. (24 February 1952)

3.36

所以你看，他不可能断定逻辑推理的长处。信徒们可以自由地考察新事物，并利用它们，如果他们认为它们的确有益无害。（1952年8月30日）

So you see he cannot possibly pronounce on the merits of Dianetics. The believers are free to investigate new things, and use them if they prove of real value and no harm. (30 August 1952)





3.37

听说你病了，他感到难过，并极力劝你全面配合医生，以便早日康复，愉快地为圣道服务。（1953年7月19日）

He was sorry to hear you have been ill, and urges you to cooperate fully with your doctors in order to regain your health as soon as possible and be free to serve the Cause. (19 July 1953)

亲爱的圣护说，割礼与巴哈伊教义毫无关联；信徒们在这件事上可以随意处理。（1954年3月27日）

The beloved Guardian says that the question of circumcision has nothing to do with the Bahá'í Teachings; and the believers are free to do as they please in the matter. (27 March 1954)





3.39

他高兴地看到你的病情好转了，也当然愿意为你的完全康复祷告。在作大手术前，一定要请教不止一位名医。

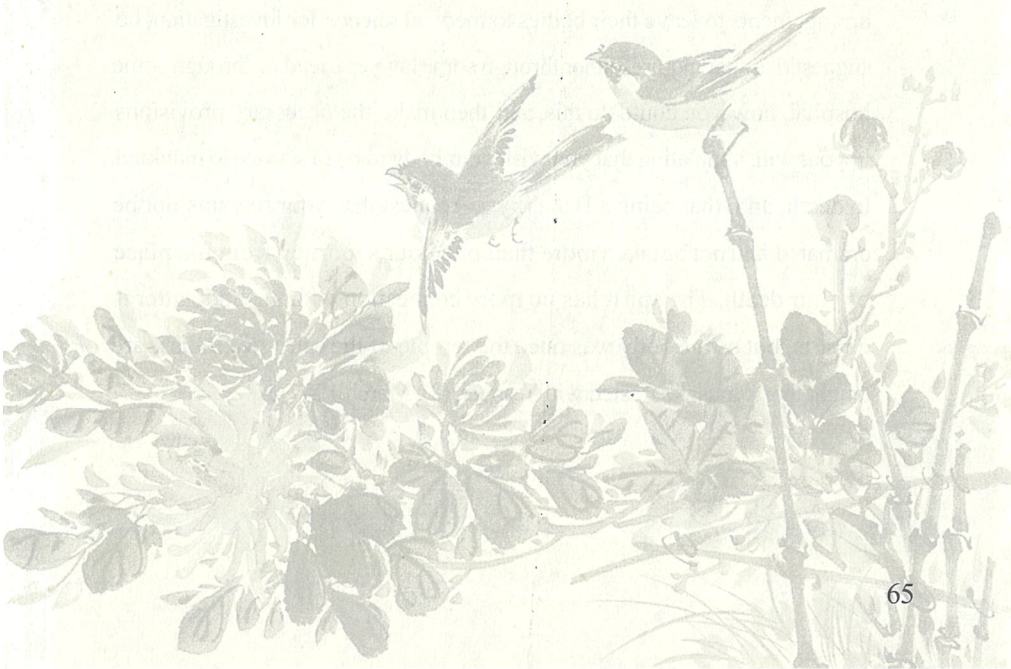
(1954年4月8日)

He is pleased to see that you are feeling better, and will certainly pray for your full recovery. Before having any serious operation, you should consult more than one qualified physician. (8 April 1954)

3.40

关于你信中提出的各种问题：巴哈伊教义中没有任何条文禁止巴哈伊按照自己的意愿，死后将遗体用作医学研究。但必须说明的是：按照巴哈伊律法，最终要将遗体埋葬，不得火化。（1956年6月26日）

Regarding various matters raised in your letters: There is nothing in the Teachings to prevent a Bahá'í from willing his body for medical research after death. However, it should be made clear that the remains must be buried eventually and not cremated, as this is according to Bahá'í law.  
(26 June 1956)



巴哈伊教义没有规定不得将我们的遗体留给医学之用。我们只规定信徒的遗体不可火化，因为这违背巴哈伊律法。由于许多人作了安排，将自己的遗体捐献给医学研究，所以，他建议你咨询某个律师朋友或医院，应该如何这样做；然后在你的遗嘱中写上必要的条款，声明你自愿将遗体为人类服务；作为一名巴哈伊，你要求不将遗体火化，并且不得将它移至距离临终之地一小时路程之外的地方。灵魂离开遗体后便与它没有任何联系，因为遗体曾经是灵魂之家，所以我们巴哈伊受命要尊重它。（1957年3月22日）

There is nothing in the teachings against leaving our bodies to medical science. The only thing we should stipulate is that we do not wish to be cremated as it is against our Bahá'í laws. As many people make arrangements to leave their bodies to medical science for investigation, he suggest that you inquire, either through some lawyer friend or through some hospital, how you could do this, and then make the necessary provisions in your will, stipulating that you wish your body to be of service to mankind in death, and, that being a Bahá'í, you request that your remains not be cremated and not be taken more than one hour's journey from the place of your death. The spirit has no more connection with the body after it departs, but as the body was once the temple of the spirit, we Bahá'ís are taught that it must be treated with respect. (22 March 1957)

## 第四章

# 代表世界正义院所撰书函节录

## EXTRACTS OF LETTERS WRITTEN ON BEHALF OF THE UNIVERSAL HOUSE OF JUSTICE

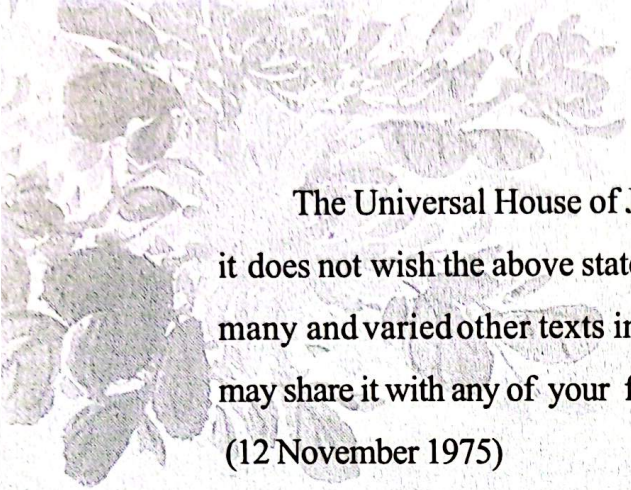
### 4.1

一位波斯友人致书守基·阿芬第，询问这样一个问题：“阿博都巴哈真的说过，作为食疗的一种方式，生化顺势疗法符合巴哈伊的医学观吗？”敬爱的圣护在1944年11月25日的一封信中对此问题作了下述解答：“这种说法是正确的，其中的真理将在未来显现出来。”（此问答均译自波斯文）

世界正义院还要我们告诉你，它不希望仅仅扩散上述说法，而撇开巴哈欧拉圣文中其他许多有关医学的各种各样的论述。当然你可以同你的那些感兴趣的朋友们一起分享它。

（1975年11月12日）

One of the friends of Persia wrote to Shoghi Effendi and asked this question: “Is it true that 'Abdu'l-Baha has said that biochemical homeopathy, which is a form of food medicine, is in conformity with the Bahá'í medical concept?” The beloved Guardian's reply to this question in a letter dated 25th November, 1944 was as follows: “This statement is true, and the truth thereof will be revealed in the future.” (The question and answer are translated from the Persian.)



The Universal House of Justice has also asked us to inform you that it does not wish the above statement to be circulated in isolation from the many and varied other texts in the Writings on medicine. However, you may share it with any of your friends who are interested.

(12 November 1975)

## 4.2

没有哪个特定的营养或医学流派同巴哈伊的教义相关联。我们的观点只是一些指导方针、意见和原则，将被专家们认真研究，而且毫无疑问，在未来的岁月里，它们将证明自己在医学的发展上是指导和启示的无比宝贵的资源。此外，与此相关，圣护的秘书曾代表他声明：“要对我们的圣典里关于保健和医学的少数概括论断进行尝试和详细描述，尚为时过早。”信徒们须谨防死抠字眼，断章取义，以致片面地、甚至错误地理解……（1977年1月24日）

No specific school of nutrition or medicine has been associated with the Bahá'í teachings. What we have are certain guidelines, indications and principles which will be carefully studied by experts and will, in the years ahead, undoubtedly prove to be invaluable sources of guidance and inspiration in the development of these medical sciences. Moreover, in this connection the Guardian's secretary has stated on his behalf that "It is premature to try and elaborate on the few general references to health and medicine made in our Holy Scriptures." The believers must guard against seizing upon any particular text which may appeal to them and which they may only partially or even incorrectly understand...

(24 January 1977)

在《亚格达斯经》中巴哈欧拉指出：“你若染病，当寻良医。毫无疑问，我并没有禁止求助于物质手段，相反，我用上苍创造的这支圣笔，证实它是上苍辉煌灿烂之圣道的破晓之地。”圣护的秘书们已经将有关这方面的指示通过许多书简转达给了一些信徒，其中说到：“求助良医，听取他们深思熟虑的意见。”“永远要请教和遵循那些真诚良医的治疗……”“……要咨询最好的名医……即那些学习过医学科学规律的医生。”因此，在健康问题上，特别是在饮食和营养方面，必须请教医生。世界正义院建议朋友们寻求专家和医生们的帮助和指导。这是巴哈欧拉所建议的，但他并没有指出他们应当跟随哪个思想或实践流派，或者区分医学上哪些医生训练有素，哪些不具备这样的素养，这是显而易见的。但是，巴哈伊信仰不应与任何特别的医学理论或实践联系起来。只要牢记上述原则，那么，应当寻求哪位医生的问题，就留待每一位巴哈伊信徒自己决定了。

关于饮食，就像在医学上一样，世界正义院认为，巴哈伊信徒们应当明白，科学上已经积累了大量知识可以作为我们习惯和实践的指南。这同其他一切事情一样，在表达意见时，以及决定是否拒绝提供给他们饮食或要求特别的饮食时，他们应当牢记中庸与谦恭这两大原则。

当然，会有这样的例子：一位信徒因为医疗的缘故，完全有理由忌食或只吃某些食物，但这是两回事，任何有理智的人都能理解。（1977年1月24日）

In the Kitab-i-Aqdas Bahá'u'lláh has stated: “ Whenever ye fall ill, refer to competent physicians. Verily, We have not abolished recourse to material means, rather have We affirmed it through this Pen which God hath made the Dawning Place of His luminous and resplendent Cause.” The secretaries of the Guardian have conveyed his guidance on this point in many letters to individual believers in passages such as these: “ ...refer to competent physicians, and abide by their considered decisions” ; “ ...invariably consult and follow the treatment of competent and conscientious physicians...” and “ ...consult the best physicians ... doctors who have studied a scientific system of medicine.” Thus the obligation to consult physicians and to distinguish between doctors who are well trained in medical sciences and those who are not is clear, but the Faith should not be associated with any particular school of medical theory or practice. It is left to each believer to decide for himself which doctors he should consult, bearing in mind the principles enunciated above.

In matters of diet, as in medicine, the Universal House of Justice feels that the believers should be aware that a huge body of scientific knowledge has been accumulated as a guide to our habits and practices. Here too, as in all other things, the believers should be conscious of the two principles of moderation and courtesy in the way they express their opinions and in deciding whether they should refuse food offered to them or request special foods.

There are, of course, instances where a believer would be fully justified in abstaining from or eating only certain foods for some medical reason, but this is a different matter and would be understood by any reasonable person. (24 January 1977)

#### 4.4

在健康问题上，特别是关于饮食和营养方面，世界正义院建议朋友们寻求专家和医生们的帮助和指导。这是巴哈欧拉所建议的，但他并没有指出他们属于哪个思想或实践流派。然而，因为你特别问及《旧约》中与肉和鱼有关的经文，所以世界正义院就要我们为你摘录以下引言，它出自圣护的秘书代他答复一位信徒的书简：“在巴哈伊圣文中没有论及人们当吃熟食或生食，要不要运动，是否应求助于特别疗法，也没有禁止食肉。”（1977年6月19日）

In matters of health, particularly regarding diet and nutrition, the House of Justice advises the friends to seek the help and advice of experts and doctors, This is what Bahá'u'lláh has recommended and He does not indicate which school of thought or practice they should belong to. However, as you particularly ask about reference in the Old Testament as they relate to meat and fish, the House of Justice has asked us to quote for you the following excerpt taken from a letter written on behalf of the Guardian by his secretary to an individual believer: '...there is nothing in the teachings about whether people should eat their food cooked or raw; exercise or not exercise; resort to specific therapies or not; nor is it forbidden to eat meat.' (19 June 1977)

## 4.5

世界正义院收到了你1978年1月19日的信，你在信中询问巴哈伊关于活体解剖的观点。过去也有人向敬爱的圣护提出过同样问题，他的秘书于1955年11月29日代他这样答复：

“由于巴哈伊教义中没有关于活体解剖的明确和结论性的条文，所以，这个问题要留待世界正义院将来作出决定。”

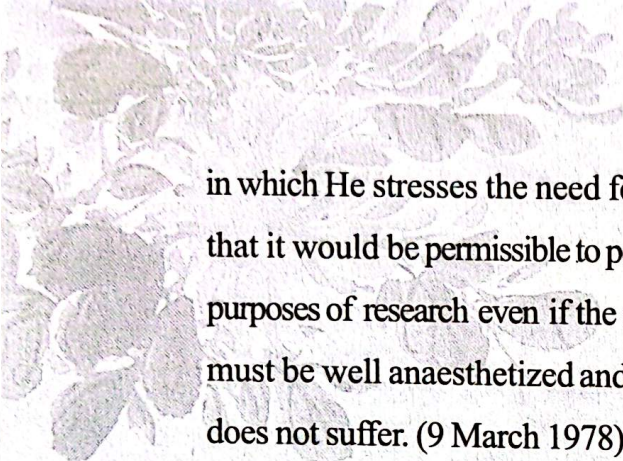
世界正义院目前无意对此立法，将其留给信徒们的良知。他们应根据关于动物以及如何对待动物的教义自己作出决定。

在这件事情上，世界正义院这样教导我们说：阿博都巴哈曾在一封书简里强调，必须善待动物，并且指出，为了研究的目的，可以解剖活物，甚至杀死它们。但是，必须将其适当地麻醉，并且特别注意勿使其痛苦。（1978年3月9日）

The Universal House of Justice has received your letter of 19th January 1978 enquiring the Bahá'í point of view on the vivisection of animals. The beloved Guardian was asked a similar question to which his secretary replied on his behalf, on 29 November 1955: "As there is no definite and conclusive statement on Vivisection in the Baha'i Teachings, this is a matter which the International house of justice will have to pass upon in the future."

The House of Justice does not wish to legislate upon this matter at the present time. It is left to the consciences of the individual friends, who should make their decisions in light of the teachings concerning animals and their treatment.

In this connection the House of Justice instructs us to say that in a Tablet



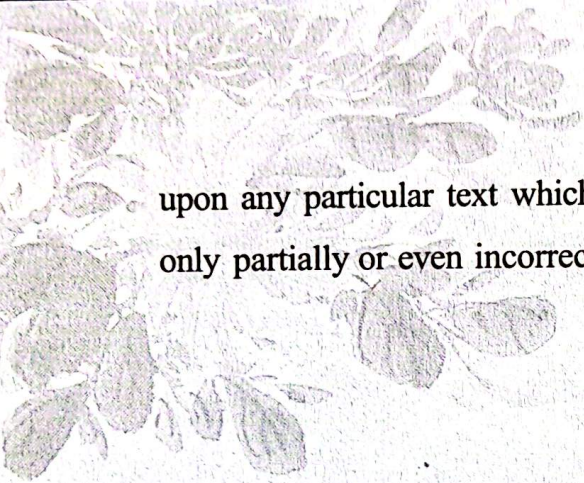
in which He stresses the need for kindness to animals, 'Abdu'l-Baha states that it would be permissible to perform an operation on a living animal for the purposes of research even if the animal were killed t hereby, but that animal must be well anaesthetized and that the utmost care must be exercised that it does not suffer. (9 March 1978)

#### 4.6

正如在医学方面一样，世界正义院在食物问题上认为，巴哈伊信徒们应当明白，科学上已经积累了大量知识可以作为我们习惯和实践的指南。但人们应清楚地懂得，巴哈伊教义没有同任何一个特定的营养或医学流派相联系。我们的观点只是一些指导方针、意见和原则，将被专家们认真研究，而且毫无疑问，在未来的岁月里，它们将证明自己是指导和启示医学发展的无比宝贵的资源。此外，与此相关，圣护的秘书曾代表他声明：“对我们的盛典里关于保健和医学的少数概括论断进行尝试和详细描述，尚为时过早。”信徒们须谨防死抠字眼，断章取义，以致片面的、甚至错误的理解……

（1978年7月11日）

In matters of diet, as in medicine, the Universal House of Justice feels that the believers should be aware that a huge body of knowledge has been accumulated as a guide to our habits and practices. But it must be clearly understood that no specific school of nutrition or medicine has been associated with the Bahá'í teachings. What we have are certain guidelines, indications and principles which will be carefully studied by experts and will, in the years ahead, undoubtedly prove to be invaluable sources of guidance and inspiration in the development of these medical sciences. Moreover, in this connection the Guardian's secretary has stated on his behalf that 'It is premature to try and elaborate on the few general references to health and medicine made in our Holy Scriptures.' The believers must guard against seizing



upon any particular text which may appeal to them and which they may only partially or even incorrectly understand. (11 July 1978)

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